

THE *Ephemerides*  
LAITY'S Directory;

OR, THE

O R D E R

OF THE

CHURCH SERVICE,

ON

SUNDAYS and HOLY DAYS,

For the YEAR of our LORD, M.DCC.LXVIII.

Being LEAP-YEAR.

By Permission, and with Approbation.



Printed in the YEAR M.DCC.LXVIII.



## ABBREVIATIONS and NOTES.

Apost. *signifies* Apostle; App. Apostles; Mart. Martyr; MM. Martyrs; Bp. Bishop; Conf. Confessor; Doct. Doctor; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. *signifies* Double; Semid. Semidouble; Simp. Simple; *White, Red, &c.* in Italick, denotes the Colour of the Ornaments of the Day; Feria, is a Day for which no Saint's Office is appointed; Com. *signifies* Commemoration; Festivals of Obligation are in Capitals.

# THE LAITY'S Directory, &c.

For the YEAR of our LORD, M.DCC.LXVIII.  
Being LEAP-YEAR.

## A TABLE of MOVEABLE FEASTS.

Sunday Letter	CB	Easter Day	April 3
Golden Number	2	Ascension	May 12
Epact	11	Whitsunday	May 22
Septuagesima	Jan. 31	Corpus Christi	June 2
Ash-Wednesday	Feb. 17	Advent Sunday	Nov. 27

N. B. As to the colours used in the priestly ornaments in the church service, that the *White* is used on the Feasts of our Lord, of the blessed Virgin, and of all the Saints who are not Martyrs. The *Red* is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on all the Feasts of the Apostles and Martyrs. The *Purple* or *Violet*, which is the penitential colour, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter; as also on Vigils, Ember-Days, and Rogation-Days, when the Office is of them. *Green* is used on all Sundays and Ferias, from Trinity Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima exclusively, whenever the office is of the Sunday; but in the paschal time the *White* is used. The *Black* is used on Good Friday, and in Masses of *Requiem* for the dead; which may be said on any day which is not a Sunday or a Double, except the days from Palm Sunday to Low Sunday; and during the Octaves of the Epiphany, of Pentecost, and of Corpus Christi.

The Psalms that are sung for the Vespers on Sundays, are Ps. 109 *Dixit Dominus*. Ps. 110. *Confitebor*.

Pf. 111. *Beatus vir.* Pf. 112. *Laudate pueri.* Pf. 113. *In exitu Israel.* The same are sung on the Feasts of Epiphany, Easter, Whitsuntide, &c. On the Feast of the Ascension, and in the first Vespers of *All Saints*, and of Apostles, Martyrs and Confessors, the same Psalms are sung, only instead of the last Psalm: *In exitu* is said the short Psalm 116. *Laudate Dominum omnes gentes*: in the second Vespers for *All Saints*, and for Martyrs, is said the Psalm 115. *Credidi*: and in the second Vespers for Confessors and Bishops, the Psalm 131, *Memento Domine David.* In the second Vespers for the Apostles, are sung, *Dixit Dominus. Laudate pueri. Credidi.* Pf. 125. *In convertendo.* &c. Pf. 139. *Domine probasti.* Where note, That the *first* Vespers are those which are said on the Eve of the Feast; and the *second* Vespers, those which are said on the Day itself.

The Psalms for Vespers on Christmas Day, and the Four following Holy Days, are, *Dixit Dominus. Confitebor. Beatus vir. De profundis.* Pf. 129. and *Memento Domine David.*

On New Year's Day, Candlemas Day, and on all the Feasts of the Bl. Virgin, and most of those of the Women Saints, the Psalms at Vespers, are, *Dixit Dominus. Laudate pueri. Lætatus sum.* Pf. 121. *Nisi Dominus.* Pf. 126. and *Lauda Jerusalem.* Pf. 147.

The Suffrages, or Common Commemorations, of our Blessed Lady, of SS. Peter and Paul, of the Patron Saint, and the Prayer for Peace, are recited after the Prayer or Prayers of the Day, in the Vespers of all Sundays and other Days that are not Doubles or within Octaves, excepting the Time of Advent, and from Passion Sunday till Trinity Sunday.



Plenary Indulgences granted to the Faithful in the  
L—— District.

1. **I**N the first Week in *Lent*, beginning with the first *Sunday*, and ending with the second *Sunday* inclusively.
2. On *Corpus Christi* Day, and during the Octave.
3. On all Saints Day, and during the Octave.

The Conditions for gaining these Indulgences, are:

1. To confess their Sins with a sincere Repentance to a Priest approved by the Bishop.
2. Devoutly and worthily to receive the Holy Communion.
3. If their Condition allow it, to give some Alms to the Poor.
4. On the Day of their Communion to offer up some Prayers to God, for the whole State of the Catholick Church throughout the World. For the bringing all straying Souls to the Fold of Christ. For the general Peace of Christendom, and for the Blessing of God upon this Nation.

Besides the abovementioned, there are moreover granted four other plenary Indulgences, at the following Times:

1. On Christmas Day, and the twelve Days following to the Day of the Epiphany inclusively.
2. At Easter; *i. e.* from Palm Sunday inclusively, to Low-Sunday inclusively.
3. On Whit Sunday, and during the Octave, including Trinity-Sunday.
4. On the Feast of the Assumption of the Blessed Virgin Mary, and during the Octave.

The Conditions of these four Indulgences are:

1. To confess their Sins, as above.

2. To communicate, as above.
3. To visit some Chapel or Oratory, where Mass is celebrated, and there offer up their Prayers for the Peace and Welfare of God's Church.
4. That they be in a Disposition, if their Circumstances will allow it, to assist the Poor with Alms in Proportion to their Abilities ; or to frequent Catechisms and Sermons, or to visit and comfort the Sick, and such as are near their End, if they have the Opportunity.

*Note.* It is not required for the gaining these Indulgences, that these Works of Mercy, corporal or spiritual, or this assisting at Catechism or Sermons be done on the same Day with the Communion ; but only that Persons be then in a Disposition, or Readiness of Mind, to do these Things ; or some of them, at least, when Opportunity shall offer.



## J A N U A R Y 31 Days.

- 1 Friday. **T**HE CIRCUMCISION of Our Lord, a double of the second class, colour *white*. In the Vespers a commemoration of St. Stephen. Abstinence.
- 2 Sat. Octave of St. Stephen, Mart. doub. *red*. Abstinence.
- 3 SUNDAY Octave of St. John, Apost. doub. *white*. Vesp. of him. com. of the Innocents and of St. Thomas, Mart.
- 4 Mond. Octave of Holy Innocents, doub. *red*.
- 5 Tues. Octave of St. Thomas of Cant. doub. *red*.
- 6 Wed. The EPIPHANY, or Manifestation of our Lord to the Gentiles, doub. of the 1st class, *white*. Vespers (second) of the feast.

7 Thur.

# JANUARY 31 Days.

7

- 7 Thur. Of the Octave, semid. *white*.
- 8 Frid. Of the Octave, semid. *white*. Abstinence.
- 9 Sat. Of the Octave, semid. *white*. Abstinence.
- 10 SUNDAY Within the Octave, *white*. in Vespers,  
com. of the Octave and St. Hyginus.
- 11 Mon. Within the Octave, semid. *white*.
- 12 Tues. Within the Octave, semid. *white*.
- 13 Wed. The Octave Day, a greater doub. *white*.
- 14 Th. St. Hilary, Bp. Conf. semid. *white*.
- 15 Frid. St. Paul, first hermit, doub. *white*. Fast.
- 16 Sat. St. Marcellus, Pope Mart. semid. *red*. Ab-  
stinence.
- 17 SUNDAY 2d after Epiphany, Feast of the holy  
Name of JESUS, doub. of the 2d class, *white*.  
In the Vesp. com. of St. Peter's chair, of St.  
Paul, of the Sunday, and of St. Prisca, V. M.
- 18 Mon. St. Peter's chair at Rome, a greater doub.  
*white*.
- 19 Tu. St. Canutus, K. Mart. semid. *red*.
- 20 Wed. SS. Fabian and Sebastian, MM. doub. *red*.
- 21 Th. St. Agnes, Virg. Mart. doub. *red*.
- 22 Fr. SS. Vincent and Anastasius, MM. semid. *red*.  
Fast.
- 23 Sat. St. Raymund, Conf. semid. *white*. Abstinence.
- 24 Sun. 3d after Epiphany, *green*. Vesp. (first) of the  
Conversion of St. Paul, com. of St. Peter, and  
of the Sunday.
- 25 Mon. Conversion of St. Paul, a greater doub.  
*white*.
- 26 Tu. St. Polycarp, Bp. Mart. semid. *red*.
- 27 Wed. St. John Chrysostom, Bp. Conf. and Doct.  
doub. *white*.
- 28 Th. St. Antony, Ab. doub. (17) *white*.
- 29 Fr. St. Francis de Sales, Bp. Conf. doub. *white*.  
Fast.
- 30 Sa. St. Martina, Virg. Mart. semid. *red*. Absti-  
nence.

31 SEP-

8 FEBRUARY 29 Days.

- 31 SEPTUAGESIMA SUNDAY, *purple*. Vesp. o  
Sunday, com. of St. Ignatius, BM.



FEBRUARY 29 Days.

- 1 Mon. St. Ignatius, Bp. Mart. semid. *red*. Fast.
- 2 Tu. CANDLEMAS DAY, doub. of 2d class, *white*. Vespers second of the Feast, com. of St. Peter Nolasco, and St. Blase, after Complin *Ave Regina*.
- 3 Wed. St. Peter Nolasco, Conf. doub. *white*. Translated from Jan. 31.
- 4 Th. St. Andrew Corsini, Bp. Conf. doub. *white*.
- 5 Fr. St. Agatha, Virg. Mart. doub. *red*. Fast.
- 6 Sat. S'. Timothy, Bp. Mart. (from Jan. 24) semid. *red*. Abstinence.
- 7 SEXAGESIMA SUNDAY, *purple*. Vespers (first) of St. John de Matha, Conf. com. of the Sunday.
- 8 Mon. St. John de Matha, Conf. doub. *white*.
- 9 Tu. St. Romuald, Ab. (7) doub. *white*.
- 10 Wed. St. Scholastica, Vir. doub. *white*.
- 11 Th. Feria, *purple*.
- 12 Fr. Feria, *purple*. Fast.
- 13 Sat. Of our Lady, *white*. Abstinence.
- 14 Quinquagesima Sunday, *purple*, com. of St. Valentine, M. Vespers of the Sunday.
- 15 Mon. SS. Faustinus and Jovita, MM. simp. *red*.
- 16 Tu. Feria, *purple*.
- 17 Ash Wednesday, *purple*. Fast on all Days excepting Sundays till Easter. Abstinence on the Sundays.
- 18 Th. Feria, *purple*.
- 19 Fr. Feria, *purple*.
- 20 Sat. Feria, *purple*.

# MARCH 31 Days. 9

- 1 First SUNDAY in Lent, *purple*. Vespers of St. Peter's Chair, com. of St. Paul and of the Sunday.
- 2 Mon. St. Peter's chair at Antioch, a greater doub. *white*.
- 3 Tu. Feria, *purple*.
- 4 Wed. Feria, Vigil, *purple*.
- 5 Th. St. MATTHIAS, Ap. doub. of 2d class, *red*, Vespers second of the Apostles, com. of the Feria.
- 6 Fr. Feria, *purple*.
- 7 Sat. Feria, *purple*.
- 8 Second SUNDAY of Lent, *purple*. Vespers of the Sunday.
- 9 Mon. Feria, *purple*.



# MARCH 31 Days.

- 1 Tu. Feria, *purple*.
- 2 Wed. Feria, *purple*.
- 3 Th. Feria, *purple*.
- 4 Fr. St. Casimir, Conf. semid. *white*.
- 5 Sat. Feria, *purple*.
- 6 Third SUNDAY of Lent, *purple*. Vesp. first of St. Thomas of Aquin, com. of the Sunday, and of SS. Perpetua and Felicitas, MM.
- 7 Mon. St. Thomas of Aquin, Conf. Doct. doub. *white*.
- 8 Tu. St. John of God, Conf. doub. *white*.
- 9 Wed. St. Frances, Wid. doub. *white*.
- 10 Th. Forty Martyrs, semid. *red*.
- 11 Fr. Feria, *purple*.
- 12 Sat. St. Gregory the Great, doub. *white*.
- 13 Fourth SUNDAY of Lent, *purple*. Vespers of the Sunday.

14 Mon.



10      A P R I L 30 Days.

- 14 Mon. Feria, *purple*.
- 15 Tu. Feria, *purple*.
- 16 Wed. Feria, *purple*.
- 17 Th. St. Patrick, Apostle of Ireland, *white*.
- 18 Fr. Feria, *purple*.
- 19 Sat. St. JOSEPH, doub. of the 2d class, *white*.  
Vespers of him, com. of the Feria, after Complin cover the Croffes and Altar Pieces.
- 20 PASSION SUNDAY, *purple*. Vespers first, St. Bennet, com. of Sunday.
- 21 Mon. St. Bennet, Ab. doub. *white*.
- 22 Tu. Feria, *purple*.
- 23 Wed. Feria, *purple*.
- 24 Th. Feria, *purple*.
- 25 Fr. The ANNUNTIATION of the Blessed Virgin, doub. of the 2d class, *white*. Vesp. of the Feast, com. of the Feria.
- 26 Sat. Dolours of the Blessed Virgin, a greater doubt *white*.
- 27 PALM-SUNDAY, *purple*. Vespers of it.
- 28 Monday in Holy Week, *purple*.
- 29 Tuesday in Holy Week, *purple*.
- 30 Wednesday in Holy Week, *purple*. The Tenebræ Office in the Afternoon.
- 31 Maundy Thursday, doub. of the 1st class, *white*. Tenebræ in the Afternoon, *purple*.



A P R I L 30 Days.

- 1 Good Friday, doub. of the 1st class, *black*. Tenebræ in the Afternoon, *purple*.
- 2 Holy Saturday, doub. of the 1st class, *white*. Mass. after complin. *Regina cæli*.
- 3 EASTER SUNDAY,
- 4 EASTER MONDAY, } Doub. of 1st class, *white*
- 5 EASTER TUESDAY, } 6 W

# A P R I L 30 Days.

11

- 6 Wed. Within the Octave, *white*.  
 7 Th. Within the Octave, *white*.  
 8 Er. Within the Octave, *white*. Abstinence.  
 9 Sat. Within the Octave, *white*. Abstinence.  
 10 LOW SUNDAY, a greater doub. *white*.  
 11 Mon. St. Leo the Great, doub. *white*.  
 12 Tu. St. Francis of Paula (2) Conf. doub. *white*.  
 13 Wed. St. Hermengild, Mart. semid. *red*.  
 14 Th. St. Isidore, Bp. doub. *white*. from Apr. 4.  
 15 Fr. St. Vincent Ferrerius, from Apr. 5. Conf. doub. *white*. Abstinence.  
 16 Sat. Of our Lady, *white*. Abstinence.  
 17 Second SUNDAY after Easter, *white*.  
 18 Mon. Feria, *white*.  
 19 Tu. Feria, *white*.  
 20 Wed. Feria, *white*.  
 21 Th. St. Anselm, Bp. Doct. doub. *white*.  
 22 Fr. SS. Soter and Caius, popes, MM. semid. *red*. Abstinence.  
 23 Sat. St. GEORGE, Mart. doub. of 1st class, *red*. Vespers of him, com. of the Sunday. Abstinence.  
 24 Third SUNDAY after Easter, *red*. Vespers of St. Mark, first of the Apost. com. of the Sunday.  
 25 Mon. St. Mark Evangelist, doub. of 2d class, *red*. Litanies, *purple*. Abstinence.  
 26 Tu. SS. Cletus and Marcellinus, Popes, MM. semid. *red*.  
 27 Wed. Of the Octave of St. George, *red*.  
 28 Th. Of the Octave of St. George, *red*.  
 29 Fr. St. Peter, Martyr, doub. *red*. Abstinence.  
 30 Sat. Octave of St. George, doub. *red*. Abstinence.

M A Y.



# JUNE 30 Days.

13

- 16 Mon. St. Ubaldus, Bp. Conf. semid. *red.*
- 17 Tu. Of the Octave, *white.*
- 18 Wed. St. Venantius, Mart. semid. *red.*
- 19 Th. Octave of the Ascension, a greater doub. *white.*
- 20 Fr. St. Bernardin, Conf. semid. *white.* Abstinence.
- 21 Sat. Whitsun Eve. *red.* Fast.
- 22 WHIT SUNDAY, doub. of 1st class, *red.* Vespers of it.
- 23 WHIT MONDAY, doub. of 1st class, *red.* Vespers of it.
- 24 WHIT TUESDAY, doub. of 1st class, *red.* Vespers of the Feast.
- 25 Wed. Ember Day, of the Octave, *red.* Fast.
- 26 Th. Of the Octave, *red.*
- 27 Fr. Ember Day, of the Octave, *red.* Fast.
- 28 Sat. Ember Day, of the Octave, *red.* Fast. After Complin. *Salve Regina.*
- 29 TRINITY SUNDAY, first after Pentecost, *white.* Vespers of it, com. of St. Austin and the Sunday.
- 30 Mon. St. Austin, Apostle of England, doub. of 2d class, *white.* (from May 26.)
- 31 Tu. St. Peter Celestine, Pope, doub. *white.* (May 19)



# JUNE 30 Days.

- 1 Wed. St. Philip Neri, (May 26) doub. *white.*
- 2 Th. CORPUS CHRISTI, doub. of 1st class, *white.* proper Vesp. of the Feast.
- 3 Fr. Of the Octave, *white.* Fast.
- 4 Sat. Of the Octave, *white.* Abstinence.
- 5 SUNDAY within the Octave, 2d after Pentecost, *white.* Vespers of St. Norbert, com. of the Sunday, and of the Octave.

B

6 Mon.

Mo

- 6 Mon. St. Norbert, Bp. Conf. doub. *white*.  
 7 Tu. Of the Octave, *white*.  
 8 Wed. Of the Octave, *white*.  
 9 Th. The Octave, a greater doub. *white*.  
 10 Fr. St. Margaret, Qu. of Scots, semid. *white*.  
 Fast.  
 11 Sat. St. Barnaby, Ap a greater donb, *white*. Ab-  
 stinence.  
 12 Third SUNDAY after Pentecost, St. John a So  
 Facundo, Conf. doub. *white*. Vespers of him,  
 from the little chapter of St. Antony, com of  
 St. John and of the Sunday.  
 13 Mon. St Antony of Padua, doub. *white*.  
 14 Tu. St. Basil, Bp. Doct. doub. *white*.  
 15 Wed. St. Mary Magdalen de Pazzis, Virg. semid.  
 (from May 25) *white*.  
 16 Th. Feria, *green*.  
 17 Fr. Feria, *green*. Fast.  
 18 Sat. Of our Lady. *white*. Abstinence.  
 19 Fourth SUNDAY after Pentecost, St. Juliana,  
 Virg. doub. *white*. Vespers of her, com. of  
 the Sunday, and of St. Silverius.  
 20 Mon. St. Silverius, Pope, Mart. simple *red*.  
 21 Tu. Feria, *green*.  
 22 Wed St. Paulinus, Bp. simple *white*.  
 23 Th. Vigil of St. John Baptist, *purple*. Fast.  
 24 Fr. Nativity of St. JOHN BAPTIST, doub. of  
 first class, *white*. Vesp. of the Feast. Absti-  
 nence.  
 25 Sat Of the Octave of St. John, *white*. Abstinence.  
 26 Fifth SUNDAY after Pentecost. SS. John and  
 Paul, MM. doub. *red*. Vesp. of them, com  
 of the Sunday, and of the Octave.  
 27 Mon. Of the Octave of St. John, *white*.  
 28 Tu. St. Leo, Pope, Conf. semid. *white*. Vigil of  
 the Apostles. Fast.  
 29 Wed



# J U L Y 31 Days. 15

- 29 Wed. SS. PETER and PAUL. App. doub. of 1<sup>st</sup> class, *red.* Vesp. second of the App.  
 30 Th. Commemoration of St. Paul, doub. *red.*



# J U L Y 31 Days.

- 1 Fr. Octave of St. John, doub. *white.* Fast.  
 2 Sat. Visitation of the Blessed Virgin, a greater doub. *white.* Abstinence.  
 3 Sixth SUNDAY after Pentecost, *red.* Vespers of the Sunday, com. of the Octave of the App.  
 4 Mon. Of the Octave of the App. *red.*  
 5 Tu. Of the Octave, *red.*  
 6 Wed. The Octave of SS. Peter and Paul, doub. *red.*  
 7 Th. Feria, *green*  
 8 Fr. St. Elizabeth, Qu. of Portugal, semid. *white.* Fast.  
 9 Sat. Of our Lady, *white.* Abstinence.  
 10 Seventh SUNDAY after Pentecost, *green.* Vespers of the Sunday, com. of the 7 MM. and St. Prisca.  
 11 Mon. Seven Brothers, MM. &c. semid. *red.*  
 12 Tu. St. John Gualbart, Ab. doub. *white.*  
 13 Wed. St. Anacletus, Pope Mart. semid. *red.*  
 14 Th. St. Bonaventure, Ep. Doct. doub. *white.*  
 15 Fr. St. Henry, Emperor, semid. *white.* Fast.  
 16 Sat. Our Lady of Mount Carmel, a greater doub. *white.* Abstinence.  
 17 Eighth SUNDAY after Pentecost, *green.* Vespers of the Sunday, com. of St. Camillus, and St. Symphorosa, &c.  
 18 Mon. St. Camillus, Conf. semid. *white.*  
 19 Tu. St. Vincent de Paulo, Conf. doub. *white.*

16 AUGUST 31 Days.

- 20 Wed. St. Alexius, Conf. (17) semid. *white*.  
 21 Th. Feria, *green*.  
 22 Fr. St. Mary Magdalene, doub. *white*. Fast.  
 23 Sat. St. Apollinaris, Bp. Mart. doub. *red*. Vigil  
 of St. James. Fast.  
 24 Ninth SUNDAY after Pentecost, *green*. Vespers  
 first of St. James, Ap.  
 25 Mon. St. JAMES, Apostle, doub. of 2d class, *red*.  
 Vespers second of the Apostles, com. of St.  
 Ann.  
 26 Tu. St. ANN, Mother of the B. V. *white*. Vesp-  
 ers of the Feast. com. of St. Pantaleon.  
 27 Wed. St. Pantaleon, Mart. simple *red*.  
 28 Th. SS. Nazarius, Celsus, &c. MM. semid. *red*.  
 29 Fr. St. Martha, Virg. semid. *white*. Fast.  
 30 Sat. Of our Lady, *white*. Abstinence.  
 31 Tenth SUNDAY after Pentecost, St. Ignatius,  
 Conf. doub. *white*. Vespers of St. Peter's  
 Chains. com. of St. Paul, of St. Ignatius, of  
 the Sunday, and of the Machabee Martyrs.



AUGUST 31 Days.

- 1 Mon. St. Peter's Chains, a greater doub. *white*.  
 2 Tu. St. Stephen, Pope, Mart. simp. *red*.  
 3 Wed. The finding of St. Stephen the first Mart.  
 semid. *red*.  
 4 Th. St. Dominick, Conf. doub. *white*.  
 5 Fr. St. Mary at Nives, a greater doub. *white*. Fast.  
 6 Sat. The Transfiguration of our Lord, a greater  
 doub. *white*. Abstinence.  
 7 Eleventh SUNDAY after Pentecost, St. Cajetan,  
 Conf. doub. *white*. Vespers of the Saint,  
 com. of the Sunday, and of St. Cyriacus.

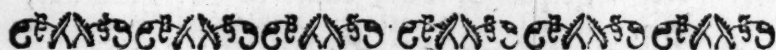
8 Mon.

# AUGUST 31 Days. 17

- 8 Mon. St. Cyriacus, &c. MM. semid. *red.*  
 9 Tu. Vigil of St. Laurence, *purple*. Fast.  
 10 Wed. St. LAURENCE, Mart. doub. of 2d class, *red.* Vespers of him, com. of SS. Tiburtius, &c.  
 11 Th. Of the Octave of St. Laurence, *red.*  
 12 Fr. St. Clare, Virg. doub. *white*. Fast.  
 13 Sat. Vigil of the Assumption, *purple*. Fast.  
 14 Twelfth SUNDAY after Pentecost, *red.* Vespers of the Assumption.  
 15 Mon. ASSUMPTION of the B. V. doub. of 1st class, *white*. Vespers of the Feast, com. of St. Hyacinth.  
 16 Tu. St. Hyacinth, Conf. doub. *white*.  
 17 Wed. Octave of St. Laurence, doub. *red.*  
 18 Th. Of the Octave of Assumption, *white*.  
 19 Fr. Of the Octave, *white*. Fast.  
 20 Sat. St. Bernard, Ab. doub. *white*. Abstinence.  
 21 Thirteenth SUNDAY after Pentecost, St. JOACHIM, Father of the B. V. a greater doub. *white*. Vespers of the Octave, com. of St. Joachim, and the Sunday.  
 22 Mon. The Octave of the Assumption, a greater doub. *white*.  
 23 Tu. St. Philip Benitus, Conf. doub. *white*. Vigil of St. Bartholomew. Fast.  
 24 Wed. St. BARTHOLOMEW, Ap. doub. 2d class, *red.* Vespers (second) of the App. com. of St. Lewis.  
 25 Th. St. Lewis, K. semid. *white*.  
 26 Fr. St. Zephyrin, Pope, Mart. simp. *red.* Fast.  
 27 Sat. Of our Lady, *white*. Abstinence.  
 28 Fourteenth SUNDAY after Pentecost St. Austin, Bp. Doct. doub. *white*. Vespers of him, from the little chapter of St. John, com. of St. Austin, of the Sunday and of St. Sabina.

# 18 SEPTEMBER 30 Days.

- 29 Mon. Decollation of St. John. *doub. red.*  
 30 Tu. St. Rosa, Virg. *doub. white.*  
 31 Wed. St. Raimund Nonnatus, Conf. *doub. white.*



# SEPTEMBER 30 Days.

- 1 Th. St. Giles, Ab. *simp. white.*  
 2 Fr. St. Stephen, K. of Hungary, *semid. white.*  
 Fast.  
 3 Sat. Of our Lady, *white.* Abstinence.  
 4 Fifteenth SUNDAY after Pentecost, *green.* Vespers of the Sunday, com. of St. Laurence.  
 5 Mon. St. Laurence Justinian, Bp. *semid. white.*  
 6 Tu. Feria, *green.*  
 7 Wed. Feria, *green.* Fast.  
 8 Th. NATIVITY of B. V. MARY, *white. doub.*  
 2d class. Vespers of the Feast, com. of St. Gorgonius.  
 9 Fr. Of the Octave, *white.* Fast.  
 10 Sat. St. Nicolas Tolentinus, *doub. white.* Abstinence.  
 11 Sixteenth SUNDAY after Pentecost, the holy Name of MARY. a greater *doub. white.* Vespers of it, com. of the Sunday.  
 12 Mon. Of the Octave, *white.*  
 13 Tu. Of the Octave, *white.*  
 14 Wed. Exaltation of the Cross, a greater *doub. red.*  
 15 Th. Octave of the Nativity, *white.*  
 16 Fr. SS. Cornelius and Cyprian, MM. *semid. red.*  
 Fast.  
 17 Sat. Stigmata of St. Francis, *semid. white.* Abstinence.  
 18 Seventeenth SUNDAY after Pentecost, *green.*  
 Vespers of SS. Januarius, &c. com. of Sunday.  
 19 Mon.

# OCTOBER 31 Days. 19

- 19 Mon. SS. Januarius, &c. MM. doub. *red.*
- 20 Tu SS. Eustachius, &c. MM. *red.* Vigil. Fast.
- 21 Wed. St. MATTHEW, Ap. and Evang. doub. 2d class, *red.* Vespers (second) of the App. com. of St. Thomas of Villa nova, and St. Maurice. Ember Day Fast.
- 22 Th. St. Thomas of Villa nova. Bp. semid. *white.*
- 23 Fr. St. Linus, Pope, Mart. semid. *red.* Ember Day. Fast.
- 24 Sat Our Lady of Mercy, a greater doub. *white.* Ember Day. Fast.
- 25 Eighteenth SUNDAY after Pentecost, *green.* Vespers of the Sunday, com. of SS. Cyprian and Justina.
- 26 Mon. SS. Cyprian and Justina, MM. simp. *red.*
- 27 Tu. SS. Cosmas and Damian, MM. semid. *red.*
- 28 Wed. St. Wenceslaus, Mart. semid. *red.*
- 29 Th. MICHAELMAS DAY, doub. of 2d class, *white.* Vespers of the Feast, com of St. Jerome
- 30 Fr. St. Jerome, Conf. Doct. doub. *white.* Fast.

# OCTOBER 31 Days.

- 1 Sat. St. Remigius, Bp. semid. *white.* Abstinence.
- 2 Nineteenth SUNDAY after Pentecost, our Lady of the ROSARY, a greater doub *white.* Vespers of our Lady, com. of our Guardian Angels, and of the Sunday.
- 3 Mon Angels Guardians (yesterday) doub. *white.*
- 4 Tu. St. Francis, Conf. doub. *white.*
- 5 Wed. SS. Placidus, &c. MM. simp. *red.*
- 6 Th. St. Bruno, Conf. doub. *white.*
- 7 Fr. St. Mark, Pope, simp. *white.* Fast.
- 8 Sat.



20 OCTOBER 31 Days.

- 8 Sat. St. Bridget, Wid. doub. *white*. Abstinence.
- 9 Twentieth SUNDAY after Pentecost, *green*. Vespers of the Sunday, com. of St. Francis Borgia
- 10 Mon. St. Francis Borgia, Conf. semid. *white*.
- 11 Tu. SS. Denys, &c. MM. (9) semid. *red*.
- 12 Wed. Feria, *green*.
- 13 Th. St. Edward, K. Conf. doub. 2d class, *white*.
- 14 Fr. St. Callistus, Pope, Mart. semid. *red*.
- 15 Sat. St. Teresa, Virg. doub. *white*. Abstinence.
- 16 Twenty-first SUNDAY after Pentecost, *white*. Vespers of the Sunday, com. of St. Hedwiges, 2nd of the Octave of St. Edward.
- 17 Mon. St. Hedwiges, Wid. semid. *white*.
- 18 Tu. St. Luke, Evang. doub. 2d class, *red*.
- 19 Wed. St. Peter of Alcantara, Conf. doub. *white*.
- 20 Th. Octave of St. Edward, doub. *white*.
- 21 Fr. St. Ursula, &c. Virgins Martyrs, a greater doub. *red*. Fast
- 22 Sat. Of our Lady, *white*. Abstinence.
- 23 Twenty-second SUNDAY after Pentecost, *green*. Vespers of the Sunday.
- 24 Mon. Feria, *green*.
- 25 Tu. SS. Chrysanthus and Daria, MM. simp. *red*.
- 26 Wed. St. Evaristus, Pope, Mart. semid. *red*.
- 27 Th. Vigil of SS. Simon and Jude, *purple*. Fast.
- 28 Fr. SS. SIMON and JUDE, Apostles, doub. 2d class, *red*. Abstinence. Vespers (2d) of the Apost. com. of St. Bede.
- 29 Sat. St. Bede, Conf. doub. Abstinence.
- 30 Twenty-third SUNDAY after Pentecost, *green*. Vespers of the Sunday.
- 31 Mon. Vigil of All Saints, *purple*. Fast.

NOVEM.

# NOVEMBER 30 Days. 21



## NOVEMBER 30 Days.

- 1 Tu. ALL SAINTS, doub. of 1st class, *white*.  
after the Vespers of the Feast are said the  
Vespers of the dead, *black*.
- 2 Wed. All Souls, *black*.
- 3 Th. Of the Octave, *white*.
- 4 Fr. St. Charles, Bp. doub. *white*. Fast.
- 5 Sat. Of the Octave, *white*. Abstinence.
- 6 Twenty fourth SUNDAY after Pentecost, *white*.  
Vespers of the Sunday, com. of the Octave.
- 7 Mon. Of the Octave, *white*.
- 8 Tu. Octave of All Saints, *white*.
- 9 Wed. Dedication of our Saviour's Church at Rome,  
doub. *white*.
- 10 Th. St. Andrew Avellin, Conf. semid, *white*.
- 11 Fr. St. Martin, Bp. doub. *white*. Fast.
- 12 Sat. St. Martin, Pope, Mart. semid. *red*. Abstinence.
- 13 Twenty-fifth SUNDAY after Pentecost, *green*.  
Vespers of the Sunday, com. of St. Didacus.
- 14 Mon. St. Didacus, Conf. (yesterday) semid.  
*white*.
- 15 Tu. St. Gertrude, Virg. doub. *white*.
- 16 Wed. Feria, *green*.
- 17 Th. St. Gregory Thaumaturgus, Bp. semid. *white*.
- 18 Fr. Dedication of the Churches of SS. Peter and  
Paul at Rome, doub. *white*. Fast.
- 19 Sat. St. Elizabeth, Wid. doub. *white*. Abstinence.
- 20 Twenty-sixth SUNDAY after Pentecost St. Edmund, K. Mart. a greater doub. *red*. Vespers  
of the Presentation of B. V. com. of St. Edmund and the Sunday.  
21 Mon.

22 DECEMBER 31 Days.

- 21 Mon. Presentation of the Bl. Virgin, a greater  
doub. *white*.
- 22 Tu. St. Cecily, Virg. Mart. doub. *red*.
- 23 Wed. St. Clement, Pope Mart. semid. *red*.
- 24 Th. St. John de Cruce, Conf. semid. *white*.
- 25 Fr. St. Catharine, Virg. Mart. doub. *red*. Fast.
- 26 Sat. St. Felix, Conf. doub. (Nov. 20) *white*.  
Abstinence. after Complin. *Alma Redemptoris*.
- 27 First SUNDAY of Advent, *purple*. Vespers of it.
- 28 Mon. Feria, *purple*.
- 29 Tu. Vigil of St. Andrew. *purple*. Fast.
- 30 Wed. St. ANDREW, doub. 2d class, *red*.  
Vespers (second) of App. com. of Advent.



DECEMBER 31 Days.

- 1 Th. Feria, *purple*.
- 2 Fr. St. Bibiana, Virg. Mart. semid. *red*. Fast.
- 3 Sat. St. Francis Xaverius, Conf. doub. *white*.  
Abstinence.
- 4 Second SUNDAY of Advent, *purple*. Vespers of  
St. Peter Chrysologus, com. of the Sunday  
and St. Sabbas.
- 5 Mon. St. Peter Chrysologus, Bp. doub. from  
yesterday, *white*.
- 6 Tu. St. Nicholas, Bp. doub. *white*.
- 7 Wed. St. Ambrose, Bp. Doct. doub. *white*.
- 8 Th. CONCEPTION of our LADY, doub.  
class, *white*. Vespers of her, com. of Advent.
- 9 Fr. of the Octave, *white*. Fast.
- 10 Sat. of the Octave, *white*. Abstinence.
- 11 Third SUNDAY of Advent, *purple*. Vespers  
the Sunday, com. of St. Damasus.

12 Mo

# DECEMBER 31 Days. 23

- 12 Mon. St. Damasus, Pope, from yesterday, semid. *white*.
- 13 Tu. St. Lucy, Virg. Mart. doub. *red*.
- 14 Wed. of the Octave, *white*. Ember Day, Fast.
- 15 Th. Octave of the Conception, doub. *white*.
- 16 Fr. St. Eusebius, Bp. Mart. semid. *red*. Ember Day. Fast.
- 17 Ember Sat. *purple*. Fast. *O Sapientia*
- 18 Fourth SUNDAY of Advent, *purple*. Vespers of the Sunday. *O Adonai*.
- 19 Mon. Feria, *purple*. *O Radix*.
- 20 Tu. Vigil of St. Thomas, *purple*. Fast. *O Clavis*.
- 21 Wed. St. THOMAS, Ap. doub. 2d class, *red*. Vespers (second) of App. com. of Advent. *O Oriens*.
- 22 Th. Feria, *purple*. *O rex gentium*.
- 23 Fr. Feria, *purple*. Fast, *O Emmanuel*.
- 24 Sat. Christmas Eve, *purple*. Fast.
- 25 Sun. CHRISTMAS Day, doub. of the 1st class, *white*. Vespers proper, com. of St. Stephen.
- 26 Mon. St. STEPHEN, 1st Martyr. doub. of the 2d class, Psalms at Vespers on this, and the following holidays the same as on Christmas day, from the little chapter of the Saint, com. of St. John, and of Christmas.
- 27 Tu. St. JOHN Ap. and Evang. doub. 2d class, *white*. in Vespers com. of Holy Innocents, of Christmas, and of St. Stephen.
- 28 Wed. HOLY INNOCENTS. doub. 2d class, *purple*. Vespers from the little chapter of St. Thomas, com. of Holy Innocents, and of Christmas.
- 29 Th. St. THOMAS of Canterbury, doub. 1st class, *red*. In Vespers com. of the Sunday, and of Christmas.
- 30 Fr. Office of the Sunday within the Octave of Christmas, *white*. Abstinence.
- 31 St. Silvester, Pope, doub. *white*. Abstinence.

*Soli Deo Gloria.*

N. B. That the Fifth Council of Lateran, Sess. x, and the Council of Trent, Sess. iv, have strictly forbid the printing or publishing any Book relating to religious Matters, without the Licence and Approbation of the Bishop.

F I N I S.

---

*Lately printed on a fine Writing Paper,*

**ALTAR CARDS,**

OF

**DIFFERENT SIZES.**

**A NEW**



A

# NEW YEAR'S GIFT

For the Year 1768.

A DISCOURSE on the Name of JESUS.

*Thou shalt call his Name JESUS: for he shall save his people from their sins. St. Matt. i. 21.*

THE sacred name of Jesus was brought down from heaven, and by the appointment of heaven was given to our Lord in his circumcision, to signify the great design of his coming amongst us; which was to be a *Saviour* to us (for this is the import of the name of Jesus) to save poor man who was unfortunately fallen from God by sin; to rescue him out of the hands of satan, to deliver him from all his evils, and to impart to him mercy, grace, and eternal salvation. Concerning this sacred name we read Phil. ii. that Christ our Lord having *humbled himself becoming obedient unto death, even to the death of the Cross: therefore hath God also exalted him and hath given him a name which is above every name: that in the name of Jesus every knee should bow, of them that are in heaven, in earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.* Of this same sacred name we read Acts iv. 12. That there is no salvation in any other; and that there is no other name under heaven given to men whereby we must be saved.

C

But

But it is not merely the sound of the word, or the letters and syllables of which this name is composed, that is to bring salvation to us ; or that is here proposed for the great object of the christian's devotion. It is the person signified by the name ; it is the Son of God coming down from heaven to be a *Saviour* to us ; it is our great Emmanuel *God with us* ; the God-man Jesus Christ, who in his incarnation, in his life and in his death, brings all the divine attributes to stoop down, as we may say, to lift up poor man who was fallen from God and was lost : It is *the Lamb of God* who comes to *take away the sin of the world* ; and therefore takes this sacred name of *Saviour*, implying all that mercy, grace and salvation, which he desires to impart to us. Yes, all this and infinitely more than we can express, is signified by the sacred name of *Jesus*, according to the full extent of its import, and all that the Son of God has done to make it good, and to be indeed a Jesus to us. But what is then the devotion required on our part, that we may correspond with all the goodness, mercy and loving kindness of our *Jesus* to us ? By what exercises may we best honour his sacred name, for his greater glory, and our own spiritual profit ? It is this shall be the subject of the present discourse.

The most solid of all devotions, the most acceptable to God, and the most beneficial to our souls, is that *worship of spirit and truth* which we pay him by the frequent exercise of the three *divine* virtues of faith, hope and charity, or love ; all of them absolutely necessary to salvation ; and all the three best exercised, by a sincere application of the soul to the most sacred name of Jesus ; which sets be-  
fore

fore her eyes the greatest and most moving christian truths for her *belief* and meditation ; which furnishes her with the strongest motives and grounds for an invincible *hope* and confidence in the Lord ; and, which is the chiefest of all, in the contemplation of that infinite goodness and love for her, which the name and faith of Jesus sets before her, she ever finds the most pressing attractions to his divine *love*, and to a most hearty sorrow for her sins, by which she has rebelled against his divine love.

And first the name of Jesus, implying a *Saviour* and such a *Saviour* as should *save his people from their sins*, presents to our *faith* a *God-man*, a divine person in our human nature, the Son of God made man for the love of us. The dreadful evil of sin in which we were all involved was an infinite evil, and therefore nothing less than a person of infinite dignity and infinite sanctity could be a Jesus for us to *save us from our sins*. The Son of God in the divine decrees chose from all eternity to be such a Jesus for the love of us. He is called Rev. xiii. 8. *The lamb that was slain from the beginning of the world* ; because he designed for us even from the beginning of the world, all that mercy, grace and salvation which by his incarnation, passion and resurrection, he afterwards brought us ; so that he is indeed our ancient lover, our eternal lover, a Jesus or Saviour in his good will, in his loving kindness, and tender compassion for us, even from all eternity.

But see now christian souls, and contemplate in the sacred name of Jesus, what wonders this ancient, this eternal, this infinite love of his has wrought in your favour, in the incarnation of the Son of God coming into this world to be a Jesus

for us. His human soul which he assumed to his divine person, no sooner received a being but he embraced in the very centre of it the law of love ; by which, in consequence of the will of his Father, he dedicated his whole life to the love of us, and chose the worst of deaths, even the death of the cross, that he might be both our priest and sacrifice, and truly a Jesus to *save us from our sins*. This love of our salvation, this love of *saving us from our sins* by his death, was always uppermost in the heart of our Jesus all his life long from his first conception, till his expiring upon the cross. He was not so much as one single moment of his life without the thought and love of us. O sweet Jesus what hast thou not done in life to be a Jesus to us ? O what hast thou not suffered in death to be a Jesus to us ? Yes my soul, this sacred name cries out aloud to thee that the Son of God hath *loved thee and given himself up to death for thee*, that he might be thy Jesus to *save thee from thy sins*. For thee, thy Jesus endured that mortal anguish, that agony and bloody sweat in the garden of Gethsemani. For the love of thee, thy Jesus suffered himself to be betrayed into the hands of his enemies, to be bound, buffeted, spit upon, and many other ways abused, scorned and blasphemed. *To save thee from thy sins*, thy Jesus was cruelly rent and torne with whips and scourges ; and had his head and temples pierced with a crown of thorns. In fine, that he might be a Jesus to thee, he bore his cross, was nail'd to it, and having suffered most dreadful and inconceivable torments upon it for three long hours, bowed down his head in death for the love of thee. His sacred name of

Jesus

Jesus sets all these great truths before thy eyes, and proposes them all to thy faith; and a lively faith of these great things which thy Jesus has done and suffered to save thee from thy sins, has the greatest influence on our justification and sanctification, and consequently on our eternal salvation.

But our faith assures us that our Jesus did not stop here: but as his priesthood by which he *was to save us from our sins*, is eternal, he still continues to discharge the offices of it, by continually interceding for us with his Father, and daily offering on a million of altars the sacrifice of his body and his blood, even that blood of the new covenant shed for the remission of our sins. Here he daily presents himself as a Jesus to us. Here he continually resides amongst us, ever ready to attend to all our calls, to deliver us from all our evils, and to impart to us all his goods, and himself above all. Such is the love, such is the mercy and goodness of our sweet Jesus to us: and this perpetual love, mercy and goodness, his sacred name insures to all that truly believe in him. Thus the veneration of the blessed name of Jesus enables the soul to exercise continually her faith and devotion about these capital truths, these great mysteries of divine love: the Son of God in love with us; and out of pure love coming down from heaven to save us from our sins. The Son of God in his incarnation, embracing in the very midst of his heart, the will and law of his Father, by which he was to suffer all his life long and to die upon a cross to save us from our sins. The Son of God walking in love all the time he lived amongst us, and ever praying for our deliverance from our sins. The Son of God in his sacred passion

C 3

delivering



delivering himself up for us, and offering up all his sufferings to his Father for our sins. And after all these stupendous mysteries of incomprehensible love, making over to us, in the blessed Eucharist, out of pure goodness all those treasures which he had purchased by his death, with a never-failing fund of grace for the abolishing our sins, and establishing the reign of everlasting righteousness amongst us. Thus is our faith exercised with infinite advantage to our souls, in the contemplation and veneration of the name of Jesus.

But the meditation on all these divine truths, which the sacred name of Jesus sets before our eyes, not only strengthens and enlivens our *faith*, it also greatly raises and confirms our *hope*, in the goodness and mercy of our God, by the grounds which it abundantly furnishes us with, from the consideration of what our Jesus has done and suffered that he might be a Jesus to us, *to save us from our sins* : from the consideration of the inexhaustible treasures he has brought with him from heaven in quality of our Jesus, and has deposited amongst us ; treasures of mercy, grace and salvation, which his sacred name insures to us, and which are always open in our favour. O these are those waters of life of which the prophet Isaias said chap. xii. 3. *you shall draw waters with joy out of the fountains of your saviour*, that is, of your Jesus : *waters* to cleanse, and save us from our sins ; *waters* to refresh and nourish our souls here in the pastures of life, which this our shepherd has provided for us for the time of our mortality ; till he brings us by the virtue of them to the region of true life, where this same shepherd  
our

our dearest Jesus, shall lead us to *the living springs of the waters of life eternal*, and give himself to us for ever.

The divine virtue of hope (the excellence and necessity of which is so often inculcated in the word of God) has for its grounds the infinite goodness and mercy of God ; the merits of the death and passion of the Son of God ; and the divine promises by which the truth of God is engaged to impart to us all necessary grace and eternal salvation, from this inexhaustible source of our Saviour's merits ; if we on our part do not wilfully oppose the merciful designs of heaven, by an obstinate refusal to correspond with the calls and graces of our Redeemer. Now these grounds of divine hope are all of them set in their clearest light, when by holy meditation we enter into those stupendous mysteries, those prodigies of incomprehensible goodness and love which the sacred name of Jesus discloses to us, in all the divine communications by which the Son of God has given himself to us in his conception, in his birth, in his life and in his death, in his sacred institutions, particularly in the blessed sacrament and sacrifice of the altar, and in all the effusions of his divine grace and of his heavenly Spirit upon us, all tending to bring us to an eternal union with himself. Here we see infinite *mercy* displayed in nailing our Jesus to the cross, there to wash away all our sins with his blood, and from thence to establish his everlasting kingdom in our souls upon the ruins of the usurped power of the devil and of his allies, the world and the flesh. Here the merits of the death and passion of the Son of God, pouring out for us all his precious blood

(every

(every drop of which is of infinite value) and this out of pure love, to the end that he might be a Jesus to us, *to save us from our sins*, are represented to our souls in so strong a light as to bring with them the utmost assurance of our obtaining mercy, grace and salvation through him, if we are not wanting in making a proper application to the Father in his sacred name, and through the merits of his blood, as he himself has so often promised whose word cannot fail us. Hence the apostle speaking of the infinite love and charity of God for us, through our Lord Jesus, cries out Rom. viii. 13. &c. *What shall we then say to these things? If God be for us, who is against us? He that spared not even his own Son, but delivered him up for us all, how hath he not also with him given us all things? Who shall bring an accusation against those whom God hath chosen? It is God that justifieth, who is he that shall condemn? It is Christ Jesus that died, yea that is risen also again, who is at the right hand of God, who also maketh intercession for us. Who then shall separate us from the love of Christ? Shall tribulation or distress, or famine or nakedness, or danger or persecution, or the sword (as it is written for thy sake we are put to death all the day long, we are accounted as sheep for the slaughter) But in all these things we overcome because of him that hath loved us. For I am sure that neither death nor life, &c. nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.* See here christians what were the apostle's sentiments of the treasures we possess in Jesus; and of the strong grounds of divine hope, which his sacred name, by which he is declared to be our Saviour, presents to our souls.

God

*God is for us* and with us, thro' his Son Jesus, whom he has given to us: his almighty power is for us; no matter then who is against us: his goodness, his mercy, his wisdom, all his divine attributes are on our side. He has given us his own Son to be our Jesus; he has delivered him up to the death of the cross to *save us from our sins*. In giving us him he has given us all things: what have we then to fear either from men or devils, in life or in *death*? Jesus is ours, God has given him to us, he is our true life. What have we to fear in *judgment*? Our Jesus is to be our judge: his divine charity, by which he has laid down his life to *save us from our sins*, has engaged him on our side: it is he himself that justifies us, who then shall condemn us? Thus the hope of the christian grounded on Jesus, is infallible: it cannot fail us if we do not quit our hold of him. It is built upon a power, goodness, mercy and truth, which are all boundless and infinite; and upon the infinite merits of the blood of our redeemer, shed that he might be a Jesus for us.

But if the sacred name of Jesus raises our devotion by presenting to our souls the great object of our *faith*, the son of God incarnate for us, dying for us, and giving himself to us in the holy mysteries; if it sets before us the strongest grounds of our *hope* and confidence in God, by reminding us of that infinite goodness and mercy, by which he has given us his own Son to be our *Saviour*, and of the infinite merits of the passion and death of this same *Saviour* of our souls, which he in quality of our *Jesus* has made over to us: How much more does it call forth the exercise of our *love*, in  
the

the contemplation of that infinite goodness and love for us, which this sacred name declares and attests? What this infinite goodness and love of our Jesus has made him do and suffer for us, that he might be truly a Jesus to us, we have seen already. He is our ancient, our eternal lover; his love brought him down from heaven to save us from our sins: in his incarnation he embraced *in the midst of his heart* that law of love, by which he was to offer himself a sacrifice to expiate our sins: this love for us was always with him in life; this love for us subjected him to all the sufferings of his passion; this love for us nail'd him to the cross; this love for us keeps him still amongst us in the sacred mysteries; this love of his for us lays open all the treasures of heaven in our favour, and will never cease to attract our poor souls to him by grace, till he unites them to himself eternally in glory. O here is a boundless ocean of incomprehensible goodness and love of our Jesus for us, which most pressingly calls upon us for a return of love, in such manner as that we may give our whole heart and soul, our whole mind and strength to him, who both in life and death has had us always in the midst of his heart; and whose love for us has neither beginning nor ending, but is boundless and infinite. And shall we not in the contemplation of this love of our Jesus for us, cry out with the apostle Röm. viii. *Who then shall separate us from the love of Christ? O neither tribulation nor distress, nor persecution nor the sword—nor death nor life—nor might, nor height, nor depth, nor any other creature whatsoever shall be able to separate us from the love of God which is in Christ Jesus our Lord. For in all these things as the* apostle



apostle also observes, *we overcome*, we still come off with victory in all conflicts and temptations, we overcome death in all its shapes, *because of him that hath loved us*; that is to say, in the name and by the grace and love of our Jesus.

O most blessed name of mercy, of grace and of salvation, which thus powerfully and sweetly commands our devotion, and brings on the soul by the daily and most perfect exercise of all the three divine virtues of faith, hope and love, by large steps in the true internal *worship of spirit and truth*! O let us then ever embrace this sacred name, and cry out with the prophet (Isai. xxvi.) *Thy name and thy memorial are the desire of my soul, my soul hath desired thee in the night, yea, and with my spirit within me in the morning early I will watch to thee.* Happy they who with St. Paul have Jesus always in their mind and in their heart, and who like him, finding all things in Jesus seek nothing out of him. The apostle (1 Cor. ii) was ambitious of no other science but of *knowing Jesus Christ and him crucified*: and *with Christ* (saith he Gal. ii.) *I am nailed to the cross: and I live now not I but Christ liveth in me.* And that I live now in the flesh, I live in the *faith of the Son of God, who hath loved me and delivered himself up for me.* And he tells the Philippians chap. iii. that he had given up all other advantages, and counted all things to be but loss for the excellent knowledge of Jesus Christ his lord: for whose sake he had suffered the loss of all things, and counted them but as dung that he might gain Christ. O who will give all christians to have the same way of thinking as this blessed apostle had? O when shall this sacred name of Jesus Christ be  
thus

thus sanctified and glorified throughout the whole world? O when shall the reign of Jesus and his love take full possession of all hearts and souls; O sweetest Jesus our eternal lover, incarnate for the love of us and crucified for the love of us, 'tis this must be the gift of thy grace, and of a very great grace indeed. But this and infinitely more thou hast merited by thy precious blood in quality of our Jesus. O grant this then dear Lord for thy name's sake; that so all the world may know and love and glorify thy name. Grant this, O eternal Father, we ask it in the name of Jesus thy Son, our Saviour, who has assured us that whatsoever we should ask thee in his name should be granted us. O overcome by that all powerful grace, which the blood of Jesus has merited for all men, the unhappy opposition of so many millions of poor mortals who being deluded by the devil, the flesh and the world, refuse to acknowledge the faith and law of our sweet Jesus, or to subject their hearts to his kingdom. Here is one poor soul at least, dear Lord, that earnestly desires to dedicate and consecrate herself henceforward to glorify the name of thy Son Jesus; to be a faithful and eternal subject to the kingdom of his love; and to serve thee thro' him by perpetual obedience and conformity of will. O come then, dear Jesus for thy name's sake, and take full possession of all the powers of my soul; O come and bring with thee that blessed *fire, which thou camest to cast upon earth*, and so earnestly *desiredst it should be enkindled*. O let it be enkindled in my heart at least; let its bright flame enlighten the darkness of my soul: let it consume all that it finds there disagreeable to thy love: let it live and reign there for ever.

But

But the sacred name of Jesus in presenting to the soul the sovereign object of her love, together with all the most pressing motives that oblige her to love him, as infinitely good in himself and infinitely good to her; at the same time sets also before her eyes the heinous enormity of her sins, by which she has offended this infinite goodness; and both strongly and sweetly excites her to a most hearty sorrow and repentance for them; with an earnest desire to run like Magdalene to the feet of her Jesus, whose very name promises mercy, grace and salvation; and there by an humble confession to lay down all her sins, with an entire confidence of obtaining the absolution and full remission of them all from him, who never yet refused it to any poor sinner, who sought him in the sincerity of his heart, with true contrition, humble confession, and a sincere desire of doing his best to make satisfaction and to offend no more.

Thus, christians, the holy name of Jesus furnishes us abundantly with matter for our meditations on all the most important truths of religion; and such meditations as are most affective, and which most effectually help to produce in the soul a lively faith, a strong confidence in God, a most ardent love for his infinite goodness, and a deep sense of sorrow for having offended him. Happy shall we be if as often as we pronounce, hear or read this sacred name of Jesus, we take occasion from thence of raising our souls to the divine person, who for our salvation was pleased to take that name, by acts of faith, hope, love and contrition: this would be the best exercise of a solid devotion to the name of

D

Jesus;

Jesus ; a devotion the most acceptable to him, and the most beneficial to ourselves. O let us embrace then with our whole soul this excellent devotion to our most lovely and most loving Jesus ; and let us ever shelter ourselves under his sacred name against all spiritual enemies, and we shall be safe : for as *there is no other name under heaven given to men by which we may be saved*, besides the name of Jesus, Acts iv. so no one can perish, who in a proper manner calls upon the name of Jesus : *Whosoever shall call upon the name of the Lord shall be saved*, says the apostle, Rom. x. 13. Now we call upon the name of Jesus in a proper manner, when we call upon him with a lively faith, a firm hope, an ardent love and a hearty contrition for our sins : Do this then dear christians, be constant in this exercise of invoking Jesus with this *worship of spirit and truth*, continue in this to the end, and you shall assuredly live for ever with the living God. Amen.

11 AP 66

F I N I S.